In the name of Allah, Most Gracious, Most Mreciful



inform me about Islam

Dr. William Campbell and Dr. Zaker Nike

📖 We will talk about the communities in Surat Alanam 6 verse 38 "**There's no moving (living) animal on the earth, no bird that flies with its two wings, but are communities like you....**." Quran says that there aren't any animals on the earth, nor flying birds but are communities like you, and I suppose it means by (like you) like us (humans). Well, in some species of spiders the female eats the male after the coupling. **Well, I am happy because my wife didn't eat me**. Even bees kick out the male bees to die I'm also happy because I wasn't kicked out by my wife after having 4 children. **Finally**, in the lion kingdom when the lion gets old the young lion comes to take the old lion away from his wives but what the young lion does to the old lions cubs? It kills them all. So, I think it's not true that they are societies like us.



📖 The answer:

Dr. William Campbell raised the issue of animals that live in societies, God says in surat Al anam "**There is no moving**

(living) animal on the earth, no bird that flies with its two wings, but are communities like you."

Dr. William Campbell said that the famale spider kills the male and he mentioned the father and so forth so do we kill him? Lions and elephants do so...**etc**
He is talking about behaviors. Quran doesn't refer to behaviors. So, if Dr. William Campbell can't understand Quran, it doesn't mean that Quran is wrong. Quran says " **communities like you**" indicating that the animals and the birds live in groups/ societies like humans so it doesn't talk about **behaviors**!!



📖 **Today**, science states that all the animals and the birds live in groups/ societies like humans.God said "There is no moving (living) animal on the earth, no bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book (of decree). Then to their lord will all be mustered."

There are some questions about this ayah:

The first question: **why it was composed in such away**.

Islamic scholars gave two answers:

📖 1□God clarified in the first Aya that if descending all miracles was useful to humans, He would do so. And this proves that God takes into account the people interests and He states this point clearly when He said "**There is no animal moving (living) on the earth, no bird that flies with its two wings, but are communities like you**" so if we can feel and realize the trace of his attention and mercy towards animals we will understand that He didn't reveal these apparent overwhelming miracles, for human's own good. **Thats** why it was composed that way and Allah is the best knower.

📖 2□: **why it is particularly composed in this order**: Al Qady said: **When God earlier mentioned that the disbelievers will be gathered and they will be returned back to Him, He also clarified that that gathering (For judgement) will include all earthly creatures: "There is no moving (living) animal on the earth, no bird that flies with its two wings, but are communities like you**." The point is

that these animals and birds will be gathered and will be returned back to God too.



📖 **The second issue**: All animals which are created by God either walk or fly ,and no one among them exists without one of these two characteristics . In the ayah there are some **questions**:

- **The first question**: Some animals are not listed in the previous two categories like wheals and all the other sea creatures

📖 **The answer**: sea creatures are like the other animals and flying creatures in the sense that they are moving from one place to another throughout swimming.

📖 **The second question**:What is the point of focusing on animals which live particularly on the earth. The answer consists of two sides.

The first side: God mentioned animals which live particularly on the earth rather than the flying ones I because they are

visible and can be seen and noticed unlike the flying ones.

The second side: The point of mentioning this subject is that when the Providence of God is manifisted even on these animals so we can understand that if revealing these apparent and overwhelming miracles was useful, God would reveal them. The point is to mention the creatures that are inferior to mankind not the superior ones. That's why the focus is on the animals which live on the earth.



The third question:

what is the point of saying " flying(with two wings) while it's regarded axiomatic? The answer has many points.

The first point: For emphasis purposes like when we say a female goat or when we say I talked to him with my mouth or I walked to him with my feet.

The second point: when you tell someone to fly, asking him to do something, in this context you mean hurry up. So,

metaphorically speaking flying doesn't need wings.

📖 **The third one** : God says describing the angles: "**Made the angels messengers having wings, two or three or four" Fater ayah 1 and He mentioned** "**nor a flying creature flying on two wings**" and the point is to mention the creatures that are inferior to mankind and not the superior ones.



📖 **Question four**: How did God say: "**except that they are communities**"

Communities come in a plural form while it was proceeded by the words creature and bird with their singular form?

📖 **The answer**: The words creature and bird in the above Ayah indicate and represent the entire animals species and the entire birds species so there was no need to say: There are no animals nor birds but are communities.



Question five: God said: "**but are communities**" Al Fara said: each species of beasts is a community and Al hadith said: "**If the dogs weren't considered as a community I would order you to kill them all**. So its clear that the prophet assumed the dogs as a community.

If that was confirmed then we can say that the ayah indicates that animals and birds are similar to us but this similarity cannot be applied to all sides otherwise, we would have the same image and creation and that can't be possible.

The answer: people disagreed about identifying the sides of similarity between the humankind and the animals and the birds and they had different opinions about this matter:

❁**The first opinion**: Al wahedi qouted Ibn Abbaas: I want them to know Me and to confess My onnes and praise and glorify Me. A wide sector of scholars adopted this opinion and they said that these animals recongnize, praise, glorify God and confess

His oneness. Their proof is the following Ayah: "**and there is not a thing except that exalts Allah by his praise**" Al Israa 44 and also when **God** says (See you not (O Muhammad SAW) that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight).

Of each one He (Allah) knows indeed his Salat (prayer) and his glorification, [**or everyone knows his Salat (prayer) and his glorification]**, and Allah is All-Aware of what they do. (An-Nur 24:41) as God addressed the ants and the hoopoe. We explored and verified what has mentioned in these Ayat(verses).

Quoting Abu Aldarda: "Animals' minds were wisely designed for four things: Recognizing God, asking for provision,recognizing the male and the female, and the two genders' desire to each other. They say the Prophet Muhammed PBUH said: If someone hunts a bird without a good intention, the bird will complain to God saying: O Lord, this person killed me without any good intention,and without benefitting from me and he/she didn't let me eat from the land's vermins.



The second opinion: The point in that Ayah "except that they are communities like you" is that they are nations and societies. Beside that, every species look like each other, live with each other peacfully and pleasently and they are breeding from each other like mankind. **However, someone might wonder**:

explaining this Ayah from this perspective is pointless because describing animals that way is previously stated and granted for everybody.

The third opinion: Animals are like us in the sense that God managed their life and sustenance as He managed ours too and this is similar to the second opinion that they are both talking about granted matters.

The forth opinion: As God calcuated everything about people's life in the book, starting from age, sustenance, time of death, success or misery and He did the same thing with all animals too. Their proof was in the following Ayah: "We have neglected nothing

in the book (of decree)". These words come after (but are communities like you) which confirms what we have mentioned earlier.

❁**The fifth opinion**: God mentioned animals which are like us because they will be gathered in judgment day to return them back their rights, as they say prophet Mohammed PBUH said: "Revenge will be taken from the animal (that doesn't have horns from the one that has horns).

❁**The sixth opinion**: What we have chosen about the composition of that Ayah is that when the disbelievers asked the Prophet Mohammed PBUH to show them the apparent and the overwhelming miracles, God the Almighty, clarified that His providence is obvious in animals' life and in people's life too. So if He was so merciful and kind with animals how about the humankind who has the first priority in His mercy and favor. So, its clear now that revealing these miracles according to the questioners' suggestions would be very harmful.

❁**The seventh opinion**: What was narrated by Abu Slaiman Al khatabi about Sufian ben Oyayna when he read that Ayah, he said: each human has a kind of similarity with some beasts, some of them are courageous like a lion, some of them run like

a wolf, some of them bark like a dog, some of them are arrogant like a peacock, and some of them are similar to pigs if you offered them good food they would leave it and go to lick someone's left overs!!

So some of people if they heard fifty wisdoms they would not memorize any of them, but if you committed one mistake, they wouldn't forget it and they would tell everybody about it. Then he said: be aware brother when mixing with animals and beasts, you have to be so careful and conscious. This is all what have been said about this subject.



📖 **The third issue**: Those who believe in transmigration of souls said that the happy, pure human souls that are obedient to God's orders will be transferred to kings' body after death,and perhabs they said that they would be transferred to the world of angels, but if they were sinful, miserable and ignorant, they would be transferred to animals' body.

The more sinful and miserable these souls were, the more inferior and mean the animal(which these souls would be transferred to) would be.
Their proof was this Ayah which indicates that there is no animal nor birds but are communities like us, and the similarity expression indicates that the equality must be implied to all individual characteristics and that is not necessarily applied to the unessential and temporal characteristics.





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